

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!”
BOOK OF MORMON, 2 NEPHI 9: 27.

No. 43, Vol. 91

Thursday, October 24, 1929

Price One Penny

THE WAY OF SALVATION*

ELDER JOSEPH FIELDING SMITH
OF THE COUNCIL OF THE TWELVE

(OF ALL THE GIFTS OF GOD there is none greater than the gift of salvation. The greatest of all His works is to bring to pass the immortality and the eternal life of man. The earth on which we dwell is passing through the course our Eternal Father marked out for it. All men upon its face are here by divine appointment. The object of our presence is to prove ourselves, through all the vicissitudes of life, worthy of a place of reward, or of punishment, according to the deeds committed in the body. Rewards and punishments are to be meted out according to obedience or disobedience to divine law given for our government.

The earth is governed by law; all things upon it are subject to law, and this is but typical of the universe. The Lord has revealed that “All kingdoms have a law given; And there are many kingdoms; for there is no space in the which there is no kingdom . . . And unto every kingdom is given a law; And unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified.” This being true, then in the kingdom of God—the greatest of all kingdoms—there are laws with their bounds and conditions. If we desire the blessings of this kingdom we must obey the laws which govern it.)

(When Jesus said: “Seek ye first the kingdom of God, and his righteousness,” He not only called attention to the fact that salvation is the greatest gift, but also that it is only by obedience

*Address delivered over Radio Station KSL, Sunday evening, September 22nd, 1929.

and faithful application to law that this greatest gift is obtained. Again, when He said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He also bore witness that the kingdom of God is governed by laws. If we seek entrance there we must obey these laws in their fulness.

How strange and inconsistent it is in this age for a man to hold to the view that all that is needed is to follow his reason, or do what he thinks is right, and he will be given this gift—salvation! Or, that nothing is required of him only to confess that Jesus is the Christ. How at variance with all the revealed word of God! Jesus Christ made the requirement of obedience to His commandments. Among those commandments there are ceremonies, ordinances, sacrifice of time and means, as well as righteous living and confession of His name. Is not this clearly shown in the Saviour's conversations with His disciples? Is it not taught in His condemnation of the Pharisees and lawyers who rejected the counsel of God by not being baptized with the baptism of John? (Luke 7: 30). Is it not made manifest in His commission to the Apostles to go into all the world baptizing those who would believe and leaving under condemnation all who would not believe? In fact, is not the whole life and ministry of Jesus Christ an earnest appeal to man to obey the principles of His Gospel? Is it not reasonable to suppose that all who reject those principles and refuse to enter into covenants to serve the Lord and obey His words shall be denied the blessings which are promised to the faithful?)

HIS GREAT WORK AND GLORY

(Let us reflect for a moment on the teaching that only those who confess the name of Christ or who are baptized in this life shall be saved; that all who have died without confessing Christ, or without having had the privilege of hearing of Him, are forever lost and are cast into hell; that there is no salvation for them, although it is no fault of their own that they did not hear. Think of the countless multitudes who have died without the privilege of Jesus Christ! Are all these to be eternally consigned to torment with the damned? And this, because they were unfortunate as to time and place of birth!

We are taught that God is no respecter of persons; He is a God of mercy and love. Then, surely, He does not wish to see His children suffer. Through modern revelation, or speaking properly, in revelation given anciently and now restored, we are taught that His great work and glory is to bring to pass the immortality and eternal life of man. Also, that man is created that he may have joy. Nothing that our Eternal Father has created has been created to be destroyed. No man was ever born into this world predestined to suffer eternally without any chance

for relief from pain, anguish or remorse. True it is, those who fight against Him and sin against the Holy Ghost, after they have received His power, shall be cast off without redemption; but not so any others. Is it not stated in the scriptures that sins may be forgiven beyond the grave? There are punishments to be endured in the spirit world; but is not the promise made that the prisoner may come forth from the prison, when the uttermost farthing is paid? Sin may be forgiven, if not a sin unto the second death. The second death is not destruction of spirit and body, but banishment from the presence of the Lord.)

(A place is prepared for every man where he shall be rewarded according to his works. For this reason Paul taught that there was a glory of the sun, a glory of the moon, and a glory of the stars, and as the stars differed in magnitude, so is it in the resurrection of the dead. However, every man must repent, for every knee must bend and every tongue confess that Jesus is the Christ. None is exempt from this mandate which will finally be declared.

REASONABLENESS OF THE GOSPEL

Quite generally the idea has been taught that man is either to be saved in the kingdom of God or cast into hell. He is either in the presence of God, or else in the presence of the devil. No other place is provided where a man could go who was unworthy of the presence of the Lord and yet not worthy of the condemnation with Lucifer. Is such a thought consistent? With serious reflection can we believe that our Eternal Father who is all-wise and just has arranged salvation and damnation on any such foundation as this? Let us look at this question in the spirit of common sense. All of the principles of the Gospel are reasonable. It was the Lord Himself who declared that in His Father's house were many mansions.)

(Where can you look in all the world for a faith which teaches the justice of God in granting to all men the same, or an equal right to receive salvation? I mean by this, where the chance is given to every soul, whether living or dead, to obtain the remission of sins and find the way into the kingdom of God through obedience to the Gospel? Are not the creeds of men narrowed in this respect to include only those who have believed in Christ in this mortal life? Is such a narrowing warranted by scripture? Is such a doctrine consistent with reason, with justice, with eternal love?

It is a fact that the kingdom of God is governed by law, and all who enter it must accept the conditions and obey the ordinances which the Father has prepared for such a blessing. No man can come unto God except by His law, and that law must be by His own appointing, not by man's appointing. It is not man's privilege to say which regulation will have to be observed and which will not have to be. It is not man's privilege to set up churches and

to establish rules of conduct insuring salvation into the kingdom of God. The Lord alone has that right. We mortals have the privilege of obeying or rejecting divine law, for we have our agency; but we cannot change, annul or circumscribe, the laws of God.

What then, of the dead who knew not Christ? They too, must subscribe to the law the same as the living, for the same principles and ordinances apply to both. For hundreds of years the declaration has thundered into the ears of the inhabitants of the earth that all who died without confessing Christ are damned, no matter if it was no fault or their own. It was taught that no provision was made in the Gospel plan for the redemption of the dead. What a gloomy outlook! Well may we sympathize with Radbod, the Frisian chieftain, who, when he was about to be baptized, turned to Wolfran, the priest, and asked: "Where are my dead forefathers at present?" The priest replied, unwisely: "In hell with all other unbelievers." "Mighty well," replied the heathen, withdrawing from the water, "then will I rather feast with my ancestors in the halls of Woden than with your little starveling band of Christians in heaven." So the baptism was not performed. The chieftain was right. The priest was wrong.

Such teaching is not found in the Gospel of Jesus Christ.)

HAPPENINGS OF A CENTURY AGO

One hundred and six years ago, September 21st, 1823, there occurred in western New York, an event of wonderful magnitude, shedding light upon this question of salvation. I refer to the appearing of Moroni to the young man Joseph Smith. Moroni was a prophet who lived on the American continent four hundred years after the birth of Christ. When his people were killed in battle, he remained with a mission to close the history of his people. Having passed through the resurrection Moroni was sent to Joseph Smith to proclaim the time of the restoration of the Gospel, and the opening of the dispensation of the fulness of times, promised by the ancient prophet. After revealing to Joseph Smith the place where the ancient record reposed, this angel quoted many passages of scripture with a bearing on the latter time. Among these passages he quoted part of the third chapter and all of the fourth chapter of Malachi; the eleventh chapter of Isaiah; and the third chapter of Acts, twenty-second and twenty-third verses as these verses now stand, in the King James Bible. He also quoted the second chapter of Joel from verse twenty-eight to the end, and said that these predictions were about to be fulfilled.

It is not my purpose to dwell upon any of these scriptures, except the last two verses of Malachi, which the heavenly messenger quoted as follows:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so so, the whole earth would be utterly wasted at his coming.

Without other revelation from the Lord these verses could not be understood. For that reason many who have tried to explain them have stumbled. Some commentators have tried to make them apply to John the Baptist in his ministry, but it is very plain that such interpretation is wrong. John did not live in the dreadful day of the Lord. The reading of the context will show that this has reference to the second coming of Christ. (Elijah was to precede the time of the second coming. Elijah's mission was to bestow the Priesthood, which would turn the hearts of the children to their fathers according to a promise made to the fathers, so that the earth would not be wasted at the coming of Christ.

THE PRIESTHOOD OF ELIJAH

What, then, is the real meaning of this prediction? Elijah was one of the great prophets in Israel on whom was conferred exceptional authority. He had power to seal on earth and in heaven. By his authority the heavens were closed that it did not rain only by his word; he called down fire from heaven to consume the sacrifice before the people, and he was finally translated without passing through death. This translation, or change, was not death, or the passing through the resurrection, but a change which gave to Elijah power over sin, pain, and the ills of the flesh. Christ was the first who passed through death to the resurrection, therefore Elijah was still mortal when taken from the presence of men and had to pass through death and the resurrection after the resurrection of Jesus Christ.

The authority which Elijah held he was sent to restore in this dispensation. This power is the authority of sealing, or the placing of the stamp of authority upon all the ordinances pertaining to salvation. It is made manifest in ordinances performed in the temple of the Lord, such as marriage of husband and wife for time and eternity; in the sealing of children to parents for eternity, so that the family union may continue on unbroken after the resurrection of the dead; it is the power of the ordinance of baptism for the dead, also performed in the temple of the Lord. This sealing or binding applies to the dead as well as to the living. By virtue of the Priesthood Elijah restored, members of the Church may be baptized and confirmed and receive ordination to the Priesthood, for the dead. All of the sealing authority may be applied to the dead as well as to the living. This is done by living mortals acting, vicariously, for those who are dead. In this way the plan of salvation is applied to every soul entitled to hear the Gospel. All will have that privilege either in this life or

in the spirit world, and the necessary ordinances will be performed for the dead.

There are passages of scripture in the Bible confirming this doctrine, but they are generally misunderstood. For that reason, among others, it was necessary for further revelation to man on this question. This thought was in the mind of Isaiah when he spoke of Christ bringing the prisoners out of the prison and the proclaiming of liberty to the captives. It is what Christ meant when He said the dead who were in their graves should hear His voice and should come forth, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 29). Let it be understood that the term damnation does not mean a consignment forever in hell, but the estoppel from obtaining higher, or fuller blessings which are given to the just. Peter it was, who informed us that Christ fulfilled His words and did visit these spirits in prison and to them proclaimed the everlasting Gospel, that they might be judged according to men in the flesh, but live according to God in the Spirit.) (1 Peter 3: 18-21 and 4: 6).

EQUALITY FOR BOTH LIVING AND DEAD

So we see it is sound scripture and good reasoning to proclaim the Gospel of redemption to all men, both the living and the dead. What a merciful view of redemption is opened to our view in this doctrine! God appears as He really is, a kind and loving Father, delighted in the joy and happiness of His children. Punishing them for sin, of course, and correcting their evil ways. Rewarding them for righteousness with an eternal exaltation. Yet, saving all who may be saved, and giving unto all men the very best that He can without doing violence to the demands of justice. (It was on the 3rd day of April, 1836—the day of the Jewish feast of the Passover—when Elijah came to earth and restored to Joseph Smith and Oliver Cowdery the keys of his Priesthood, by which the hearts of the children have turned to their fathers. The fact that the hearts of the children have turned to their fathers is strongly corroborative of the story told by these two young men.

Have you ever given thought to the history of genealogical research? Do you know how many organized societies were engaged in genealogical work, in 1836, when Elijah came? So far as I can discover, not one. Do you know that immediately after the announcement of this visitation societies began to be formed? First in America, and then beyond the seas. It would be a very interesting thing to present these matters in detail, but that cannot be done at this time.

One hundred years ago there was no real effort being made to search the records of the dead. Where one person was searching the records of the dead eighty years ago there are now thousands

doing so to-day. Genealogical societies are now found in many of the states in this country. They are now found in most of the counties in Great Britain; they are found in Germany, Holland, Scandinavia, France and in many other parts of the world. Millions of dollars have been spent in this research and hundreds of thousands of volumes have been published containing the records of the dead. And all since 1836.

Is there anything significant in this? To every member of the Church of Jesus Christ of Latter-day Saints there is deep and significant meaning. It is evidence that Joseph Smith and Oliver Cowdery spoke the truth. It is confirmation of the prophecy of Malachi and that it has been fulfilled. All over the world people are turning to the gathering of the records of their dead. Latter-day Saints are also performing the part assigned to them in taking these records and performing the work for their dead in the temples of the Lord. So the people out of the Church and the people in the Church are fulfilling the prophecy of Malachi—for the hearts of the children have turned to their fathers and the promises made to the fathers are now being fulfilled.)

May the Spirit of the Lord guide all who seek the truth to discover His purposes, I pray, in the name of Jesus Christ. Amen.

TRUTH

TRUTH eternal, truth divine!
 In thine ancient fulness shine;
 Burst the fetters of the mind
 From the millions of mankind,
 Set the longing nations free,
 Give the world a jubilee.

Ages past have owned thy sway,
 Prophets hailed thy joyful day;
 In thy cause in days of yore
 Battle-fields were stained with gore,
 Saints and seers and heroes fought,
 Men and angels wonders wrought.

Truth again restored to earth,
 Opened with a prophet's birth;
 Priests of heaven's royal line,
 Bearing keys of truth divine;
 Wide o'er earth the tidings flew,
 Truth into a kingdom grew.

Truth shall triumph as the light
 Chases far the misty night,
 Hurl the tyrant from his throne,
 Conquer death, and reign alone,
 Endless ages own its sway,
 Clad in everlasting day.

PARLEY P. PRATT

THURSDAY, OCTOBER 24, 1929

EDITORIAL

GREATER LIGHT FOR THE WORLD

FIFTY YEARS AGO, on October 21st, Thomas Alva Edison, experimenting with a vacuum lamp containing a piece of carbonized sewing thread as filament, invented the first successful electric light globe. As a result of this beginning, electricity has come into general use throughout the world as a home-lighting necessity. Brass, carbon, steel, glass and other materials, used in light globes and lighting fixtures, have come into general demand; the employment created from making these materials has benefited thousands of persons.

Darkness means danger. In past ages roads often became difficult or impassable after dark; stores and business concerns closed at dusk, because of insufficient light to carry on their trade, or because of the danger of wax tapers and oil lamps. Factories, homes, industrial institutions and even school rooms, often darkened, were breeders of disease; where sunshine had no access accidents often occurred, eye-strain caused loss of sight, and unhealthy conditions generally prevailed.

Light means safety. With the coming of the electric light, oil lamps, poisoning gas lights and other crude means of illumination generally were discarded for the clearer, cleaner incandescent lamp. Homes were cheered; highways became a blaze of lighted safety; commerce, secure in the rays of the electric torch, ventured forth; the piercing gleam of electricity converted the dangerous darkness of workshops into safe, sun-like cleanliness.

To-day on land, on the sea, and through the air go the electric lights of destiny, safely guiding humanity in the performance of the manifold duties of modern civilized life. Everywhere the descendants of Edison's carbon lamp outshine the ancient taper and oil wick, giving clearer, cleaner light to the nations of the earth. This year, a special issue of United States postage stamps commemorates in the minds of all people to whom it goes, this birth of greater light, fifty years ago.

As the material world stumbled along or groped in physical darkness, depending on the flickering light of candles, illuminating gas or kerosene lamps, before the invention of electric light, so the world one hundred years ago wandered in semi-darkness in spiritual matters. Preachers, claiming to be teachers of men, offered to their followers but the feeble rays of half-truths or the abysmal darkness of total apostasy. Ignorance, superstition and

intolerance bound down the minds of men and ostracized the discoverers of spiritual truth. Spiritual decay hung over church standards, masking the lack of proper authority to speak intelligently God-given truths.

Then Joseph Smith, an unwitting scientist, earnestly desiring knowledge as to which church he should join, using faith and following the admonition of James (James 1: 5), became a discoverer of greater spiritual light. The hampering fetters of darkness fell away; in a blaze of celestial glory God the Father and Jesus Christ, His Son, appeared to the boy prophet. Then through the years following the true Church of Jesus Christ became a living institution on earth; and to-day, as during the past century, it dispenses sound spiritual light and knowledge through the earth. Through the power of the holy Priesthood of God, Christ's Gospel in all its bright and simple beauty and purity, is being given to the world. It searches the darkest mind; it cleanses the beclouded soul; it pierces false tradition and leaves its dangers exposed; it points the way to safety in a blaze of clean, helpful, health-giving light. As men reach out for it, grasp and use it in their daily lives, it exalts and benefits humanity.

As progressive communities use electricity for lighting and productive energy, so all true Latter-day Saints should use the greater light and force of the Gospel of Jesus Christ to obtain health and happiness in this life and eternal life hereafter. Obedience to the laws of the Gospel entitles us to the Lord's choicest blessings.

WESTON N. NORDGREN

A CHILD'S RIGHT TO HAPPINESS

IDA SMOOT DUSENBERRY, B.PH.

"WHAT WE ACT we are, and our lives are the revelations of our souls."

It was September, and every part of nature seemed to call for admiration. . . . With their hands filled with flowers in all their autumn perfection, the children were happily and proudly wending their way toward numerous school buildings.

Being numbered among the expectant teachers, I spent the morning registering and welcoming in my kindergarten, mothers and tiny little tots passing through their first and trying parental separation; the children endeavouring so hard to be brave, yet reluctantly and hesitatingly trusting themselves in a strange world among numerous, unknown, uninteresting human beings.

Just as the clock pointed the hour of starting, a screaming at the outside door claimed my attention, and before I had time to cross the room, the door was hurriedly, almost fiercely, thrown

open; a child of four was violently pushed and landed screaming in the middle of the floor with the exclamation from a mother whose patience (let us hope) was the least of her virtues: "Take him, he's the meanest child in the world." Hesitating to add more fire to the flame, my thoughts were numerous, but words few. I remember making only one remark: "God didn't send him in this condition. I wonder who's responsible?" I asked that he be left in my care, and before the day was done I could see foundation for her unwise introduction. He was a beautiful physical figure, bound and tied by a warped, deformed spirit.

Progress was slow, and at times my faith wavered, but I kept courage because experience and reason told me that wrapped in every fault lies concealed a germ of virtue. I knew no being had ever lived that did not carry with him a spark of the divine.

Details of our first day's experience I shall omit. The child's whole attitude was one of fear and hatred. During the morning of the second day, with no warning, he raced from the room and ran down the path. I did not call him nor try to persuade him to return; all I could do was to hope that he might reconsider, and if left alone, come back of his own free will, which he did, but only to accentuate his anger by throwing a brick through a large glass window that most miraculously escaped injuring a dozen small children.

During a conversation with the child's father, I made two requests: That whipping henceforth be omitted, and that the boy be sent to me the day following. When the time came, the father accompanied the child, and to my sorrow insisted that he apologize; I say sorrow, for there is nothing so conducive to hypocrisy as an act unaccompanied by a corresponding feeling. I am strictly opposed to forced apologies. For the lips to say what the heart fails to feel, is a splendid harbinger of insincerity and deception.

From this introduction and two year's close association with the boy, I send you the results of my observation.

He knew nothing of the joy of real kindness and courtesy, because the information he had acquired had come to him through punishment rather than example. I have wondered how the mother would enjoy such an introduction to one she had never seen or known before.

The child had a right to demand the same courteous consideration shown to grown persons. If the child talked to the mother in the same language and tone of voice imposed upon him, I can scarcely conceive results.

Such a scene would never have happened had obedience been any part of his early life. This was only one exhibition of the results of inconsistent, unstable training. The mother had controlled according to her moods; at one time she would strike; at another threaten, with no intention of doing what she said;

forbid one day, and sanction the next, passing hours between with talk, talk, talk, interspersed with fits of scolding, and all for the same offense. The result could be nothing other than loss of faith, gradually merging into a "don't care" anarchistic spirit so detrimental to the progress of life.

We fail to inspire faith because we fail to deserve it. When you can win and hold a child's faith and confidence you have solved the problem of obedience, for if he trusts you he will obey you.

Trust and faith come through requiring obedience only to consistent demands and by giving no arbitrary orders; so in time he will come to know that your interference is not merely capricious and thoughtless, but always results in advice for his own good.

Obedience to law controls every part and phase of human life; the child can be taught very early something of its universality. Every broken toy demonstrates the fact that successful manipulation only functions according to the laws of its mechanism. Every phase of nature adds a silent sanction to its wisdom and truth. The stars in the heavens, the growth of the trees, the change of the seasons, all bear witness to the wisdom of this divine commandment.

The parental offenses most frequent and detrimental to child growth and development are the thoughtless, capricious demands, often given for the sake of talking—for the parent seems to have no idea of being obeyed. First comes the demand, which is repeated two or three times, then argumentation, justification, and explanation, each time in a louder tone of voice; then she threatens, and then she forgets it. The child continues uninterrupted, and the mother seems unconscious of having given an excellent lesson in indifference, disrespect and disobedience.

But even in this there are glimmerings of providential light, for when interference is constant and ceaseless, if obedience was in the range of his physical and mental strength, which it is not, he would grow to be a weakling with no power of judgment or responsibility.

Doing is the outcome of thinking and feeling, and when we force our children to act in ways unrelated to their thoughts and feelings we are interfering with the orderly workings of the child's mind. Three-fourths of the things children are forbidden to do, are unessential; and done, would bring no harm to anyone.

The will does not thrive on what a child is prevented from doing, but on what a child actually does.

What we need is fewer and wiser demands, more courteously and graciously given; accompanied by a firm, unyielding decision of character, prompted solely by the conviction: "It is right," "It is just," and not because "I want it."

Obedience acquired under consistent direction is the bud from which loyalty, to both spiritual and material duties of life, will bloom. Fortunate is the child with such parental guidance, for this is the one road that leads to safety and happiness.—From the *Relief Society Magazine*, Vol. 7, page 370.

HARVEST TIME

ELDER LOUIS S. LEATHAM

IN ORDER to reap, we first must sow. All around us at the present season of the year, the farmers are busy gathering in the golden crops of grain and corn which are the reward of their efforts put forth earlier in the year. They are reaping the rewards of their sowing.

They planted the tiny seeds in the prepared soil last spring, and after a period of several months of careful cultivation and nourishment, the seeds have swelled, sprouted and grown to maturity, and have brought forth abundantly after their own likeness, the yield depending upon the fitness of the soil in which the seeds were planted and upon the cultivation of the fields and farms. Some fields produce thirty, others sixty and a few even a hundred times as much grain as was sown.

How like this are our own human lives. When the great day of judgment arrives and we stand before the bar of God to have our just rewards meted out to us, we too are going to reap a harvest for our deeds which we do here in this earthly life. For, says Christ: "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16: 27). And further: God "will render to every man according to his deeds; To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil. . . . For there is no respect of persons with God." (Romans 2: 6-11).

John the Revelator records: "The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . and they were judged every man according to their works."

In the face of these facts it behooves each one of us to prepare our soil well, that the seed of the word of God may find root in our hearts and commence to grow and bring forth fruit unto us, helping us so to live that when the great day of judgment comes and we "stand before God," our harvest will be one of abundance

and we will reap the rewards of good sowing while in the flesh. Let us sow seeds of righteousness, and a rich harvest of eternal life will be certain.

A MISSIONARY REUNION AND MEMORIES

ELDER HAROLD H. JENSON

BACKWARD, turn backward,
O time, in thy flight—
Make me a missionary again
Just for to-night.

With apologies to the noted author of the original of the above poem. Often, missionaries forget all too quickly their experiences in the mission field. It takes the stimulating activity of a missionary reunion, such as the one held in Liberty Park, Salt Lake City, Utah, on Monday, August 5th, to stir up such memories, and to help the missionary recall those they left behind at the termination of their missions. Mingling with the old-country Saints renews pleasant associations; and one learns that a kindly word and a hearty handshake cost little but go a long way.

When Brother James E. Bradley came into the *Deseret News* office recently and asked for cooperation in locating the London Saints, the time of refreshing began.

Rain interfered with the attendance at the reunion, but could not dampen the spirit of the gathering. Elder Clinton L. Mills, ex-president of the London District, presided. Patriarch Paxman, who filled a short-term mission to England about two years ago, offered the invocation. Community singing was enjoyed, after which recently returned missionaries contributed to the program. Those present, indicated by a show of hands, the length of time they had been in America; the time ranged from six months to forty-two years.

From the missionaries' point of view, the conclusion reached is that those who serve in the mission field reap the greatest benefit from their service. We should not forget those we meet, after we return to our native land, but keep their friendship sacred; and if we chance to meet them, we should always extend the hand of friendship to them, as they extended it to us, "over there."

While on my mission, I met the Lord Mayor of Stratford-on-Avon, who recently came here with the Shakespearean Players. I had visited his home in England, and when he came, I was privileged to return courtesy for courtesy. Our missions are not ended with the honourable release; we must serve always, whenever the opportunity comes for us to do good. Our lives and acts preach sermons that all may read. Life may move fast and time be precious, but it costs little to answer a letter, which may keep alive worthwhile interest in the Gospel; those who follow you

need your help here, as much as you needed their help in foreign lands.

Missionaries often forget conditions at home, after having been in the mission field awhile; sometimes they paint too-vivid pictures of their mother country. They should remember that they go out, not to gather people to their homeland, but to preach the Gospel of Jesus Christ. In no place on earth can people get along without hard work, unless wealth and fortune have favoured them.

Mission life is, to the missionary, a school of experience and salesmanship. Into it he comes with an unpopular message; with his faith and manhood he tackles the problems of the day. With a knowledge that he holds God's holy Priesthood in trust, he goes forth, knocking on door after door, delivering tracts, meeting rebuffs, and acquiring tact and knowledge that will serve him well in later life. He receives from his work only that which he puts into it. Let him remember, then, that "Life is but a school, experience our dearest teacher"; and, as the Rotarian says: "He profits most who serves best."

SHEFFIELD DISTRICT CONFERENCE

SUNDAY, October 13th, 1929, was the first time in thirty years that the Sheffield District Conference has been held in the city of Doncaster. Many of the friends made during the summer campaigns met with the Saints and investigators in the Trades' Hall to hear more of "Mormonism."

There were in attendance: Mission President A. William Lund, from the Birmingham office; President John P. Hopkinson, Elders William A. Dawson, Edward E. Morgan, George W. Linford, LeRay Swainston, Rulon S. Scoville, Raymond H. Swensen, Edward L. Hall, Virgil E. White, Wesley D. Amott, William D. Callister, Allan M. Acomb, Kemner B. Clayton and Edwin R. Jones of the Sheffield District; Elders Kenneth Lund, Lucian C. Reid, and Therald Jensen, Birmingham; President Weston R. Clark and Elder G. Ronald Carter, Newcastle; President Joseph S. Savage, Liverpool; Elder Arthur B. Livingston, Hull; and Elder Charles J. Parkinson, Manchester.

In the morning session, the story of the Restoration was effectively presented in musical numbers and in speeches given by local brethren.

Mission President A. William Lund vividly portrayed the truths of the Gospel of Jesus Christ to a large and enthusiastic audience. Elder John P. Hopkinson was released as President of the Sheffield District, and Elder William A. Dawson was appointed and sustained in his stead.

WILLIAM D. CALLISTER, District Clerk

FROM THE MISSION FIELD

Appointments: President Frank C. S. Derrick was released as president of the Manchester District, and Elder Paul A. Peterson was sustained in his stead, on Sunday, October 6th.

On October 13th, Elder William A. Dawson was appointed president of the Sheffield District, to succeed President John P. Hopkinson.

Releases and Departures: The following missionaries have been honourably released and have sailed for their homes in America: LeRoy Fletcher—Birmingham and Leeds Districts—released on October 1st, and Melvin E. Dunkley—Leeds and Manchester Districts—released on October 6th, sailed from Southampton aboard the *Majestic* on October 16th.

Doings in the Districts: *Leeds*—On Saturday evening, September 28th, the branches of the Leeds District met in the Bradford Hall, 1 Spring Gardens, Manningham Lane, Bradford, for an indoor competition. Good sportsmanship and talent were displayed, after which refreshments were served.

Manchester—The Rochdale Branch Bee-Hive girls gave a basket supper on September 28th. All who attended enjoyed the evening.

Nottingham—A very successful Harvest Festival was held in the Mansfield Branch, on October 5th. Many members and investigators attended.

Welsh—At a baptismal service held at Goytre, Monmouthshire, Wales, on October 6th, one person was baptized by President Iver L. Larsen and confirmed by local Elder Charles Jones.

Branch Conferences: Of the Birkenhead Branch, Liverpool District, held on October 13th. A general union and Sacrament meeting was held in the afternoon. A large number of people assembled for the evening session. Missionaries in attendance were: Elder Ralph A. Garner, European Mission office; Elder Alvin G. Pack, British Mission office; Elders Clarence V. Bigler, H. Wendell Jacob and Horace C. Cherrington. Two reports of the services appeared in local papers.

Of the Blackburn Branch, Liverpool District, held on Sunday, October 6th. The parable of the "Talents" was the theme of the afternoon session. President Joseph S. Savage, Elders Clarence V. Bigler, Edward E. Drury and Francis E. Stock attended.

Of the Glasgow Branch, Scottish District, held on October 6th. The theme of the day was "Prayer." President William F. McKelvey, Elders Harold K. Richmond, Allen T. Wells, Reese R. Parker, LeRoi G. Barclay and Alvin P. McAllister were in attendance.

Of the Lowestoft Branch, Norwich District, held on Sunday, September 29th. "Thanksgiving" and "Harvest" were joint themes of the conference. On the following day the "Harvest Festival" products were sold to help raise money for the new chapel fund.

Of the Pontllanfraith Branch, Welsh District, held on October 6th. Elders Justin B. Lillywhite, Louis W. Sanders and William Bailey were the speakers.

Of the Sunderland Branch, Newcastle District, held on Sunday, September 29th. "The Divine Authenticity of the Book of Mormon"

was the theme of the day. Missionaries attending were President Weston R. Clark and Elder G. Ronald Carter.

Of the Edinburgh Branch, Scottish District, held on October 13th. "The Restoration" theme was treated in both sessions. President William F. McKelvey, Elders David A. Buchanan, Donald Ross Urie, Joseph R. Greenhalgh, Alvin P. McAllister and LeRoi G. Barclay were in attendance.

Of the Grimsby Branch, Hull District, held on Sunday, October 13th. "The Restoration of the Gospel" was the theme carried through both sessions of conference. In attendance were President Paul C. Layton, Elders Willis R. Dunkley and Harold A. Thorne.

Of the Mansfield Branch, Nottingham District, held on October 6th. "Life Eternal" was the theme ably treated by Sunday School members. In the evening the hall was completely filled with interested people. Missionaries attending were President Wesley B. Ward, Elders Kelvin A. Baldwin and W. Layton Barlow.

Of the Holloway Branch, London District, held on October 6th. "Joseph Smith, Prophet and Restorer," was the theme discussed. Elders Richard K. Knight, Eugene Romney, June E. Bartlett, William T. Knapton, Steven D. Howells and J. M. Smith were in attendance.

Of the Nottingham Branch, Nottingham District, held on October 13th. The theme of the day was the "Book of Mormon." Missionaries in attendance were President Wesley B. Ward, Elders Richard C. Badger, Stanley W. Layton and Lester Derwin Fisher.

DEATHS

BRADLEY—Elder George Bradley, Derby Branch, Nottingham District, passed away on September 27th, at the age of seventy-five years. Funeral services were conducted under the direction of President Wesley B. Ward. Elder Stanley W. Layton dedicated the grave.

COLEBY—The funeral services of James Coleby, brother of Branch President Charles M. Coleby of the Lowestoft Branch, Norwich District, were held on October 10th at Blunderston, under the direction of President Clyde L. Thomas.

PAPWORTH—Mrs. A. E. Papworth, well-known friend of the Saints of the Eastwood Branch, Nottingham District, died on September 14th. Funeral services were conducted by local Elder G. W. Thompson.

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE
LIVERPOOL